

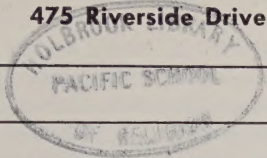
CHINA BULLETIN

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OUR THANKS

Our thanks to Rev. Earle Ballou for pinch-hitting for the editor on the October 31 Bulletin, during the editor's bout with a virus. That bout incidentally is the reason for this number being a week late.

HONG KONG REPORT ON MAINLAND CONDITIONS

A former mainland missionary now resident in Hong Kong has sent us information received in letters from the mainland that somehow escaped the censor. One Chinese heard from her relatives in Shansi that they were "bloated with famine." She made up a food parcel for them and sent it to them, along with \$60. A return letter from her relative stated, "I have had a village trial, confessed my wrong and been acquitted. How could I dare to accept food from abroad? I need nothing, my children and I delight to fast for our country's sake." The \$60., she said, had been put in the bank by the authorities "to be used for my good."

Another recipient of a food parcel, resident near Hankow, was more fortunate. He actually received the ham and flour which was sent from Hong Kong, and wrote back, "We had not seen meat for months. The ration is four ounces of fat per month. The flour is wonderfully invigorating. I drink it in water after returning from the fields at midnight." (He is a teacher by day.)

A mainland recipient of a tin of biscuits wrote that he was able to sell it on the black market and buy nine chin of rice. "This will give the children a little extra for this month, but what we will do next month I do not know."

One woman in Hong Kong has been able to get many of her relatives out of China by bribing the border guards an average of \$180. per escapee.

TEACHERS DAY

Confucius' birthday, September 28, is now celebrated in Nationalist China as Teachers Day, and we are told that solemn rites, featuring ancient dances and elaborate offering ceremonies, were held in Confucius temples throughout Taiwan. The 77th generation lineal descendant of the sage lives in Taiwan.

In connection with the emphasis on Teachers Day, Taiwan reports that out of the 10,000,000 population in Free China, a total of 2,128,096 are in school. There are 41,022 students in the 2 colleges and universities of Taiwan, and 1,777,118 pupils in its 1,712 primary schools. The 44 secondary schools enrol 232,156 in middle school courses and 77,800 in vocational courses.

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.50; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

The Journal of Asian Studies (published by the Association for Asian Studies, sponsored by Northwestern University, University of Washington, Columbia University, Brooklyn College, and the University of Michigan) for September is completely given up to a bibliography of books and articles on Asia published in 1959. There are 50 pages of bibliography on China alone. Much of this space is taken up with the listing of short and perhaps too technical magazine articles, but there are a number of books of general interest which should be mentioned here.

Of Reference Books: Donald Klein has published a "Who's Who in China", comprising biographical sketches of 542 Chinese Communist leaders. A new edition of Rudenberg's Chinese-German dictionary is being published in Hamburg. The U.S. Central Intelligence Agency has put out a "Provisional Atlas of Communist Administrative Units", excellent detailed maps by provinces (\$5. from U.S. Dept. of Commerce, Office of Technical Services).

Of Chinese Studies: H. G. Creel has edited the proceedings of a conference held at the University of Chicago in 1958 under the title "Chinese Civilization in Liberal Education". A new edition of Legge's "Texts of Taoism" has been put out by the Julian Press in New York. A new edition of Brewitt-Taylor's translation of "Romance of the Three Kingdoms" has been put out by a Vermont press. Harvard University has published a translation of Liang Ch'i-ch'ao's "Intellectual Trends in the Ch'ing Period", and also a book about Liang Ch'i-ch'ao by J. R. Levenson. The third edition of Goodrich's "Short History of the Chinese People" has been published by Harpers.

In the field of Religion: Geoffrey T. Bull has written "God Holds the Key", a record of meditations while in prison 1950-53 (Hodder and Stoughton, London). The Roman Catholic scholar Paul K. T. Sih has written "Decision for China: Communism or Christianity" (H. Regnery, Chicago). D. Vaughan Rees has written "The Jesus Family in Communist China" (Paternoster Press, London, 105 pp.). Victor E. Swenson has written "Parents of Many", an account of 45 years of missionary work in China (Augustana Press, 348 pp.).

Other books of interest: Harpers has published Peter Fleming's "The Siege at Peking". Wu Lien-te has written "Plague Fighter, the Autobiography of a Modern Chinese Physician" (W. Heffer, Cambridge, 667 pp.). The Chinese Buddhist Association in Peking has published an English translation of Hui Li's "The Life of Hsuan-tsang, the Tripitaka-master of the Great Tzu-en Monastery". The U.S. Joint Publications Research Service has published a translation of "Economic Geography of Central China (Hupeh, Hunan, Kiangsi)", a book first published in Chinese in Peking in 1958. JPRS has also a number of other geographical studies.

Not mentioned in this bibliography, but reviewed recently by Prof. Martin Wilbur in the New York Times Book Review are two books of interest to our readers: Chou Ching-wen's "Ten Years of Storm" (the Chinese of which was reviewed in the March 16, 1959 Bulletin) is now out in an English version, published by Holt, Rinehart and Winston. Theodore H. E. Chen, formerly Professor in Fukien Christian University, and at one time Acting President there, has written a book entitled "Thought Reform of the Chinese Intellectuals", published by the Hong Kong University Press, and distributed by the Oxford University Press.

A CHRISTIAN IN TSINGHUA UNIVERSITY

A Russian woman, A. G. Kalinina, has been teacher of Russian in Tsinghua University since 1954. She is now 70 years of age, and since her only relatives are in America, she was given an exit visa, and arrived in Hong Kong on July 18. A reporter for the Truth Daily in Hong Kong describes her as a devout Christian, and says, "She found no freedom of religious belief in Communist China. 'The faithful are strongly dissatisfied with Chinese Communist seizure of many churches,' she said. In Tsinghua University, she said, neither the faculty nor the students could speak up freely, otherwise they would be criticized and reformed."

Her work in Tsinghua was to teach Russian to 80 Chinese professors. She received a salary of 132 yuan a month, which was twice as much as the Chinese professors were getting. Perhaps because of her age, she was exempted from participation in physical labor and the political study sessions. In regard to the policy of combining education with labor, she said that many were

dissatisfied with it, but dared not speak up. She herself had worked in the classroom 14 to 15 hours a day, as her students kept coming to her all day long, asking her to explain their instruction texts.

PUBLIC AND PRIVATE

Kung Tung-wen had two articles on the above subject in the magazine Youth of China in February and May of this year. Their thesis is that collective living is the Communist way of life, and people must be coached to "take the Commune as their home."

"Whether or not small families should continue to exist in the communist society is a question on which we do not have to make any decision too early. Anyway, individual families will no longer be the unit of production, the unit of consumption, or the unit of education....In fact it has already partly ceased to function as such..."

"When communist society comes into existence, will there still be personal belongings? There will be, but very little. In the future, a lot of the things involved in individual life will be public-owned, and allowed for personal use, just like the tables, chairs and benches now owned by public organs but used by private individuals. As to clothes, shoes, socks and the like, they will be owned by private individuals owing to the difference in size and taste. However, even such things will in the future differ from what they are at present. When clothes are worn out, what shall we do? Under present unfavorable living conditions, the adult cuts down his old clothes for the children to wear, or passes clothes on from the older to the younger brother. But when material conditions improve in the future, every man will have new clothes of his own, and the old clothes will no longer be used. Then what shall we do with the old clothes? Can we sell them? In the communist society there will be no private sales and purchases, but it will be useless for you to keep them, so the only thing to do is to send them to the government for disposal."

Then he turns to the question of children in the home. "Is it a real blessing for children to live together with their parents, or to stay in the nurseries? Some of the comrades, particularly female comrades, are together with their babies day and night from the moment of birth. When their babies are sent to the nurseries, they might feel a little uneasy at first. However, they should consider the matter both in terms of their own interests and in the interests of their babies. Many young couples do not wish to have their children with them, because children more or less give them some trouble. To stay together with the children all the time will not only cause some inconvenience to their work and study, but also hinder their rest and recreational activities. Therefore it is not desirable. Take operas and motion pictures for example. What adults like may bore the children. Adults like classical plays and music, which small boys do not like. This shows the difference in taste between adults and children. If children could be taken by people to shows and pictures particularly made for them, and to places of amusement particularly provided for them, and not necessarily go with their parents, this contradiction would be readily solved."

He notes that American imperialists slander this collective living and call it against human nature. This criticism he rejects and claims that the so-called happy family of the capitalists is enjoyed only by the exploiters of labor, and that the family life of laboring people is anything but happy.

As for the objections that mess hall food does not taste good, and the big dormitory apartment houses are noisy and unhomelike, he claims that if such conditions exist they will be only temporary. As the cooks get more expert, and as the apartment houses are better built, these difficulties will be overcome.

Finally, there is the fundamental objection that individual tastes differ, and so there will always be a "contradiction" between collective living and individual freedom. But this latter he minimizes by calling it "small freedom", and points out that in the nature of the case it must be limited by the requirements of collective living in society.

TIBET

A number of recent news items from China have stressed the developments that have taken

place in Tibet since the quelling of the rebellion there in the spring of 1959. These despatches always refer to that rebellion as "the rebellion of the reactionary upper strata", in contrast to the rest of the population of Tibet, which they describe as previously having been "serfs and slaves". The reorganization of Tibetan society which took place after the quelling of the rebellion is referred to as "democratic reforms".

Land redistribution was the prime weapon used in smashing the power of the previous overlords of Tibet. This was carried through promptly in 1959. In contrast to what took place in China Proper, the new land owners were not given a short period to savor the satisfaction of land ownership, but were immediately organized into mutual aid teams. The People's Daily of Peking reported on August 8, "At present, over 8,400 agricultural producers' mutual aid teams have been established in the countryside of Tibet, and over 100,000 peasant households, who make up 85% of the total number of peasant households in places where democratic reform has been accomplished (an indication that the subjugation is still far from complete), have joined the mutual aid teams. In the administrative districts of Loka, Lingtze, and Gyangtse, and Lhasa Municipality, between 90 and 95% of the peasant households have joined the mutual aid teams. (On my map I can only identify the last two of these areas. Gyangtse is about 100 miles southwest of Lhasa. The CIA atlas lists eight administrative districts for Tibet, but none with the names Loka and Lingtze. These have evidently been rechristened since the rebellion. I should judge that they are in the vicinity of Lhasa, so that the "democratic reform" has still not been accomplished in the vast and more sparsely populated western section of Tibet.)

Under Chinese Communist leadership, these mutual aid teams are said to be introducing many agricultural improvements, and improving the yields of barley and wheat. Irrigation canals have been dug, poor soil has been enriched by adding riverbed mud, and improved strains of seeds have been brought in. An October 18 Hsinhua bulletin states that the Phari area has succeeded for the first time in growing grain and vegetables. Phari is about 100 miles south of Gyangtse, on a little tongue of Tibet stretching down between the Indian states of Nepal and Bhutan. It is 4,500 meters above sea level, and has only 70 frost-free days in a year. The temperature never rises above about 60 degrees Fahrenheit. But a special strain of barley was brought in, which ripens in 60 days, and so this year they have harvested a crop for the first time.

A Hsinhua correspondent visited Lhasa in October and reported greatly improved conditions there, with prices stable and handicrafts flourishing. All the former beggars are now at work. The city of Lhasa is expanding. "The Potala Palace no longer stands on the western edge of the city, since many new buildings have come into existence around it. It is now the center of Lhasa proper." 35 new primary schools have been opened in Lhasa, and now almost all children of school age are in school. The political education of all adults, both men and women, is also stressed, and we are told that some women now hold important posts in local governments.

THE "FORMOSA FOR FORMOSANS" MOVEMENT

Liao Wen-yi, the leader of this movement, was frequently mentioned in Hong Kong newspapers during July and August. Both pro- and anti-Communist newspapers were viewing with alarm the activities of this "Provisional Government of the Republic of Taiwan". A pro-Communist newspaper linked it with Japan's ambitions of southern expansion, while a Kuomintang newspaper charges Chester Bowles with abetting the movement.

Liao Wen-yi succeeded to the leadership of this movement upon the death of his older brother, the organizer of the movement. They are natives of Formosa, educated in Japan, and both of them were at one time professors in the University of Nanking.

MISSIONARY NEWS

The Rev. Arthur G. Lindquist, former Superintendent of the Swedish Evangelical Free Church in China, and resident in Canton, died recently following a traffic accident in Nebraska. After withdrawing from the mainland he had worked in Hong Kong and Singapore until his retirement in 1959.

Early readers of the Bulletin will remember the informative letters from Yenching University by London Missionary Society missionaries Ralph and Nancy Lapwood in the years 1951 and 1952. Now we read in a Hsinhua news despatch from Peking dated July 17: "The British peace champion, Mrs. Nancy Lapwood, and her daughter arrived here today. She has come to visit China on the invitation of the China Peace Committee." We hope to have a report on her observations before long.